

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 4th November 1893.

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Nil.		ASSAM PAPERS.	
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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Másik "	Calcutta ...	.....
<i>Fortnightly.</i>				
2	" Bankura Darpan "	Bankura ...	360	
3	" Grámvási "	Ramkristopur, Howrah	1,000	
4	" Kaliyuga "	Calcutta ...	.....
5	" Kasipur Nivási "	Kasipur, Barisál ...	300	
6	" Navamihir "	Ghatail, Mymensingh	500	
7	" Sadar-o-Mufasssal "	Tahirpur, Rajshahi ...	650	
8	" Ulubaria Darpan "	Ulubaria ...	755	
<i>Tri-monthly.</i>				
9	" Hitakari "	Tangail, Mymensingh	800	
<i>Weekly.</i>				
10	" Bangavási "	Calcutta ...	20,000	
11	" Banganivási "	Ditto ...	8,000	
12	" Burdwán Sanjiváni "	Burdwan ...	220	
13	" Cháruvártá "	Sherpur, Mymensingh	300	
14	" Chinsura Vártávaha "	Chinsura ...	.....
15	" Dacca Prakásh "	Dacca ...	5,000	
16	" Education Gazette "	Hooghly ...	1,050	
17	" Hindu Ranjiká "	Boalia, Rajshahi ...	212	
18	" Hitavádí "	Calcutta ...	3,000	
19	" Murshidábád Pratinidhi "	Berhampore ...	.....
20	" Pratikár "	Ditto ...	611	
21	" Rangpur Dikprakásh "	Kakinia, Rangpur ...	170	
22	" Sahachar "	Calcutta ...	800-1,000	
23	" Samaj-o-Sáhitya "	Garibpore, Nadia ...	1,000	
24	" Samaya "	Calcutta ...	3,000	
25	" Sanjiváni "	Ditto ...	4,000	
26	" Sansodhiní "	Chittagong ...	...
27	" Sáraswat Patra "	Dacca ...	(300 400)	
28	" Som Prakásh "	Calcutta ...	800	
29	" Frimanta Sadagar "	Ditto ...	.....
30	" Sudhakar "	Ditto ...	3,600	
<i>Daily.</i>				
31	" Banga Vidyá Prakáshiká "	Calcutta ...	500	1st and 2nd November 1893.
32	" Bengal Exchange Gazette "	Ditto ...	.....
33	" Dainik-o-Samáchár Chandriká "	Ditto ...	1,500	31st October to 2nd November 1893.
34	" Samvád Prabhákar "	Ditto ...	1,435	
35	" Samvád Purnachandrodaya "	Ditto ...	300	1st and 2nd November 1893.
36	" Sulabh Dainik "	Ditto ...	.....	26th to 28th October and 30th October to 2nd November 1893.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
37	" Dacca Gazette "	Dacca ...	500-600	
HINDI.				
<i>Monthly.</i>				
38	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling ...	400	12th October 1893.
<i>Weekly.</i>				
39	" Aryávarta "	Dinapore ...	750	
40	" Bihar Bandhu "	Bankipore ...	500	
41	" Bhárat Mitra "	Calcutta ...	1,500	
42	" Champaran Chandrika "	Bettiah ...	350	
43	" Desí Vyápári "	Calcutta ...	.....
44	" Hindi Bangavási "	Ditto ...	5,000	
URDU.				
<i>Weekly.</i>				
45	" Akhbar-i-Al Punch "	Bankipore ...	750	12th ditto.
46	" Anis "	Patna ...	.....
47	" Calcutta Punch "	Calcutta ...	.....
48	" Darussaltanat and Urdu Guide "	Ditto ...	.....
49	" General and Gauharíasfi "	Ditto ...	300	16th, 23rd and 30th October 1893.
50	" Mehre Monawar "	Ditto ...	410	12th October 1893.
51	" Reis-ul-Akhbar-i-Murshidabad "	Muzaffarpur ...	.....
52	" Setare Hind "	Murshidabad ...	150	
53	" Shokh "	Arrah ...	.....
		Monghyr ...	100	

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates of papers received and examined for the week.
URIYA.						
Monthly.						
54	"Asha "	...	Cuttack	...	80	
55	"Echo "	...	Ditto	...	.....
56	"Pradíp "	...	Ditto	...	.....
57	"Samyabadi "	...	Ditto	...	.....
58	"Taraka and Subhavártá "	...	Ditto	...	.....
59	"Utkalprabhá "	...	Baripada	...	250	
Weekly.						
60	"Dipaka "	...	Cuttack	...	.....
61	"Samvad Váhika "	...	Balasore	...	225	
62	"Uriya and Navasamvád "	...	Ditto	...	420	
63	"Utkal Dípiká "	...	Cuttack	...	400	
PAPERS PUBLISHED IN ASSAM.						
BENGALI.						
Fortnightly.						
64	"Paridarshak "	...	Sylhet	...	480	
65	"Silchar "	...	Silchar	...	250	
66	"Srihattavási "	...	Sylhet	..	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Sulabh Dainik* of the 31st October has the following:—

The Police.

No European in this country is punished by a law court or harassed by the police if he commits murder in exercise of the right of self defence. But if a native commits murder in the exercise of the same right he is so much harassed by the police that he must consider himself exceptionally fortunate if he can escape total ruin. In cases like these, the police often commits oppressions, the mere mention of which will awaken a strong feeling of disgust and indignation. We have heard that in some such cases the police has, O! shame and horror, driven batons again and again into the wombs of women. The police, it is also said, often tortures people to death with the view of extorting confessions. It has got many persons hanged by getting up false evidence of murder against them. It has had many convicted on charges of theft and dacoity by placing stolen or robbed goods in their hands or houses. The police has often proved a devourer while professing to be a protector. The police has robbed many respectable women of their chastity. In short, there is no crime on earth which the police is unable to commit.

No police on earth is so notorious a peace-breaker as the police of this country. It is true that many guilty police officers are adequately punished. But it is equally true that many guilty police officers escape punishment through the assistance of the police authorities. This is why the police is so rampant. This oppression by the police will not cease so long as the executive and judicial functions are not separated.

In short, the men who escape from the hands of the police after committing murder in the exercise of the right of self-defence do not find themselves in a much better condition than the sailor who was some years ago rescued half-dead from the belly of a whale which had swallowed him alive.

It is a paramount duty of every Government to bring to justice and execute those villains who rob women of their chastity. It is a duty to which both the Hindu and Musalman kings were keenly alive. That adultery is now so prevalent in this country is only because the English Government is indifferent in this matter. That Government hangs those unfortunate husbands who murder their wives' paramours on seeing them in the act of adultery. But this is very wrong.

(e)—Local Self-Government and Municipal Administration.

2. The *Dainik-o-Samachar Chandrika* of the 31st October is glad that

The Calcutta Leper Asylum.

Government has refused the prayer of the Amherst Street Babus to remove the Leper Asylum from

that quarter of the town. The writer approves of the grounds on which Sir Antony MacDonnell has based his refusal.

DAINIK-O-SAMACHAR
CHANDRIKA.
Oct. 31st, 1893

(h)—General.

3. The *Sulabh Dainik* of the 26th October says that, excepting Raj-

Government's treatment of the
Shahabad district.

rajeswari Prasad Singh, of Muranpur, all persons in the Shahabad district who possessed arms under the authority of licenses granted to them have been

deprived of their arms by order of Government. Rajrajeswari Prasad alone has been allowed the privilege of retaining his arms in consideration of his donation of a lakh of rupees towards the construction of the Arrah water-works. In order to further harass the zamindars of certain villages in this district, Government has proposed to station an additional police force there, the entire cost of which will have to be borne by the zamindars, and all who are able to use muskets are being enlisted in this additional force. It is to be asked whether Mr. LeMesurier, who has been deputed to quell the riots in Bihar, is taking these steps of his own motion, or at the instance of Government. The fact is that the authorities themselves are often the instigators of quarrels between the different classes of their subjects, though in its explanations to

SULABH DAINIK,
Oct. 26th, 1893.

the Home Government, the Government of India always throws the blame on the people themselves. The writer advises the Hindus and Musalmans of Bihar to follow the advice which Sir Antony MacDonnell is giving them.

SULABH DAINIK,
Oct. 28th, 1893.

4. The *Sulabh Dainik* of the 28th October refers to the questions put to the Gaya Gorakshani Sabha and the Sabha's replies to the same, and remarks as follows:—

The Gorakshani Sabha enquiry.

The high official who put these questions to the Sabha seems to have framed them in an insolent and disdainful spirit. The questions have the ring of those which Huzoor Bahadurs address to low-class *asamis* with the object of venting their spleen against them. The Sabha's reply to the last question, containing a reference to the letter of the Commissioner of the Benares Division, is very proper and reasonable. It deserves thanks for the calm and dispassionate manner in which it has answered the questions. The Commissioner of the Benares Division is also thanked for his alleged liberal views as expressed in the letter referred to above. The recent riots and disturbances strikingly prove the mischief of giving the charge of sub-divisions to hot-headed youths ignorant of the manners and customs of the people.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 31st, 1893.

5. The *Dainik-o Samachar Chandrika* of the 31st October has the following:—

The kine-killing despatch.

The Government of India's despatch on the kine-killing question is ready and will be shortly sent to England. The Provincial Governments' reports on the same subject have already been sent in, and in all of them, specially in that of the North-Western Provinces Government, the Hindus and the Gorakshani Sabhas have been blamed for the recent riots. It has been stated in these reports that there are thousands of Sabhas under a main Sabha, and that they all aim at spreading disaffection in the country, and that the recent quarrels between the Hindus and the Musalmans were due to their agency. These reports have been sent secretly in order that the people may not be able to contest or question them. This procedure is certainly not at all in keeping with the English character. It is therefore desirable that reports stating what the people have to say on the subject should be sent to Parliament from all the Indian provinces, for, surely, the members of Parliament ought to hear both sides of the case. A summary of the articles which have appeared in the native press on the subject of the kine-killing disturbances should also be sent to the Secretary of State. There is no doubt that many facts have been suppressed, many have been misrepresented, and many untrue statements have been made in these reports. This is inevitable in all official enquiries and investigations, and it is for this reason that the people do not trust official reports. The true facts in connection with the recent disturbances can be elicited only by a Commission. When the question comes to be discussed in Parliament, Sir William Wedderburn and others will not certainly keep themselves silent, but the Ministry will no doubt take the official view of the question and try to vindicate the reports with the view of upholding the prestige of the Government of India. Be that as it may, the despatch will do some good, because it will make people here see that the Government in this country may be required to submit explanations to the Home authorities for everything it does. The fear of being called upon to render explanations may also induce the officials here to conduct themselves with greater care in future.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 1st, 1893.

6. The *Dainik-o-Samachar Chandrika* of the 1st November has the following:—

Injustice and oppression in Bihar.

Everybody is aware of the Basantapur cow affair and the murders committed by the police in connection therewith. The Hindus did not come there to take away the cows by force; they only wanted to purchase the cows from the butchers. But the police thought that they meant to create a riot, and fired upon them, and killed some of them. In the trials which have since taken place, the Magistrates have followed the policy set down by the authorities of the North-Western Provinces, and have thus frustrated the ends of justice.

Mr. LeMesurier was instructed to try to establish peace, but he was also instructed to punish offenders. The first instruction has been set at naught, but the greatest injustice is being committed in the name of punishing offenders. Indeed, it has become almost impossible for Hindus to live in

and about Basantapur in the Saran district. And it is not the Bihari Hindus alone who are being persecuted, but the Bengali Hindus living in Bihar are in no better plight. Yes, a veritable reign of terror seems to prevail in Bihar.

Those people find themselves disappointed who thought that such injustice and oppression as have been committed in the North-Western Provinces would not be committed in Bengal under Sir Antony MacDonnell. The scenes which were enacted in the North-Western Provinces are being now enacted in Bengal. The writer has always said that it would be so, for the authorities in Bengal cannot go contra to the policy which has been followed by their brother officers in another province.

The trials in connection with the Basantapur affair have terrified all Bengal and Bihar, and have thereby completely fulfilled the object of the authorities in causing them to be held. But however easy it may be to rule a country, it is not so easy to rule a country like a good statesman. And it is not everybody that possesses the gift of foresight.

The following account of certain trials which have been held in connection with the Basantapur affair is taken from the *Bihar Herald*:—

(1) A Hindu *sadhu*, named Pahari Baba, and some other Hindus were charged with rioting. On the 15th September last, some witnesses were examined, and the case was postponed till the 29th September. But on the 27th September all the accused except Pahari Baba, against whom no evidence was procured, were committed to the sessions.

(2) A certain number of Hindus were ordered to appear in the court of the Joint-Magistrate of Siwan on the 9th September last, but no reason was assigned for making this order. On the 9th September the persons summoned came to Siwan, but were told by the Deputy Magistrate to appear before the Joint-Magistrate at Basantapur on the 12th September, and were every one of them made to enter into personal recognisances for one hundred rupees. They appeared before the Joint-Magistrate on the appointed day. The police, however, told the Joint-Magistrate that they were ordered to appear before him the day previous, and this induced that officer to order a forfeiture of the amounts of the recognisances. It is said that, subsequently, on learning how the matter really stood, the Joint-Magistrate ordered the moneys to be refunded.

(3) On the 29th September last, six Hindus were charged with failing to give information to the police about a riot, and were, after a summary trial, sentenced to various terms of imprisonment. The convicted persons applied for copies of the judgment, but were told that the judgment could not be found. The matter was brought to the notice of the District Judge, who severely censured the authorities.

(4) Even after the breakdown of the case against Pahari Baba, the police did not stop chasing him, but concocted a fresh plan to harass him. Pahari Baba was sent to *hajut* along with some other *Sadhus* as being bad characters. And though all the other *Sadhus* were released on their producing certificates of good behaviour, Pahari Baba was required to find two securities for Rs. 2,500, and, in order that he might not easily procure such securities, it was ordered that the securities should be determined, not with reference to the lands they possessed, but with reference to their cattle, horses and elephants. But there are few people who possess a large stock of cattle and elephants, and Pahari Baba had therefore to remain for a long time in *hajut*. And even when proper securities were found, the Magistrate took time on the plea of making enquiries.

Indeed, it has become difficult for zamindars and other other respectable Hindus to live in Bihar. Everybody is suspected of being a member of a Gorakhshani Sabha, and the police is searching everybody's house. It is a serious offence to be a member of a Gorakhshani Sabha. It seems a great mercy on the part of the authorities that they have not yet hanged all persons connected with the Gorakhshani Sabhas. The *Hindu Patriot* expects a redress of all these wrongs from Sir Antony MacDonnell. The writer, too, would fain have such redress from the present Lieutenant-Governor, but what he is seeing prevents him from entertaining any such wish or expectation. It seems as if all the local Administrations have combined with a view of fighting against the Hindus, and are determined to get Parliament to pooh-pooh all complaints about oppression that may be brought to its notice by the people of India. If the object of Government had been different, Sir Antony MacDonnell would not certainly have acted as he is doing.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 1st, 1893.

7. The same paper thinks it absolutely necessary that prostitutes should be maintained by Government for the use of English soldiers in this country. For, in the absence of prostitutes, there can be no doubt that the soldiers will commit oppression upon women of poor native families living near cantonments. Such oppression was committed by some soldiers the other day upon a respectable young woman of Jhansi. It is difficult to keep hot-blooded English soldiers under restraint. And those British pseudo-philanthropists who are agitating against the maintenance of prostitutes by the Government in this country are acting as the enemies of the Indian people. And as to the contemporaries in the native press who are supporting the British philanthropists in this matter, the writer would like them to put up with their families near some of the cantonments.

III.—LEGISLATIVE.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 1st, 1893.

8. The *Dainik-o-Samachar Chandrika* of the 1st November says that now that Mr. A. Chaudhuri's election has been declared null under the law, the Rajshahi Association, which is strongly opposed to Raja Sasisekhareswar's election, is trying to get Maharaja Jagadindra of Nator to stand for the seat. As a supporter of the Congress, Maharaja Jagadindra is very much liked by the Congressists. Babus Surendranath Banerji and Lal Mohan Ghosh have therefore written to the Rajshahi Association strongly recommending the Maharaja's election. But such conduct on the part of two members of the Bengal Council must be condemned, seeing that it was Babu Surendranath himself and other Congressists who some time ago severely censured Mr. Risley for doing for Rai Rajkumar Sarvadhikari what they themselves are now doing for Maharaja Jagadindra. The writer cannot say whether the Nator murder case has not filled the Maharaja with enough anxiety to leave him little time to canvass for the seat in the Council. But he has no doubt that the conduct of the Congressists in connection with this matter is extremely reprehensible.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAINIK-O-SAMACHAR
CHANDRIKA,
Nov. 1st, 1893.

9. The *Dainik-o-Samachar Chandrika* of the 1st November says that Government in the distress. distress still prevails in those places which were flooded in the last rainy season. It is true the rich people are helping the poor to tide over the difficulty, but the relief so rendered is inadequate to the need. The Indian Association had therefore requested Government to come to the help of the poor raiyats; but the Secretary to the Bengal Government replied that seeing that the distress was abating, that the price of rice was falling, and that the stringency of the *takavi* rules had been relaxed, relief from Government, which ought to be given only in times of the severest famine, was not necessary, and that in such distress as now prevails rich people ought to help their poor countrymen, and Government's help in such scarcity would do more harm than good in the end. But the writer does not like this reply. The public treasury contains only money collected from the people, and not a single cowri brought from England. Is it not therefore the duty of Government to spend the people's own money in relieving their distress? The Hindu and Muhammadan rulers of India always spent public money freely in the relief of distress, because they never had to remit to England 25 or 26 crores of rupees every year or to keep an English army 70,000 strong or to carry on the administration with the help of countless officers brought from England.

VI.—MISCELLANEOUS.

SULABH DAINIK,
Oct. 26th, 1893.

10. Referring to Mr. Skrine's contribution of five hundred rupees towards the Arrah water-works fund, the *Sulabh Dainik* of the 26th October says that there are few Magistrates in this country who give so much encouragement to the people in constructing works of public utility as Mr. Skrine. Indeed, the Arrah water-works are due solely to Mr. Skrine, and his name will be remembered also so long as the Rangpur Technical Institution exists. Mr. Skrine deserves the thanks of the whole country.

11. The *Sulabh Dainik* of the 28th October has the following:—

The economic condition of India
under English rule.

In consequence of a failure of the crops in the country for several successive seasons, it has become difficult for a larger number of people to procure their daily bread, so much so that in many families cooked rice is used only as a means of seasoning their food which consists mainly of vegetables. The sons of India, the land of wealth and of opulence, never fared so badly before. Englishmen now take credit to themselves by representing the Musalman rule in India as the rule of the Rakshasas; but not even under that rule was the country ever visited by such misfortunes as afflict it now. Rice is now selling in the country at eight seers a rupee, and if this high price had obtained under the Muhammadan rule the country would have been by this time absolutely depopulated, and Englishmen would have found here nothing but jungle and no human beings. English rule has been established in the country for about 150 years, and, considering the very large number of families which have become extinct and the very large number of villages which have become depopulated within that short period, one can easily calculate for himself, with the help of the arithmetical rule of three, what the ruin and devastation in the country under the Muhammadan rule would have been if the work of destruction had gone on at that time at its present rate. The writer does not feel the smallest hesitation in saying that if the process of destruction, now going on in the country, is not checked, India will be depopulated within a few hundred years. His common sense tells him that a country is ruined in consequence of the sins of its rulers, and a saying to that effect, as true as a Vedic word, has been current in the country from time immemorial. It is a thrilling memory, that dire event in Orissa. It is true Government has since taken precautionary measures, but those measures have done no good to the country. Reports of distress and death from starvation are being heard on all sides, but Government neither believes nor pays heed to them, though they seem to be established on facts. This incredulity and apathy of the Government is owing to writings in the *Pioneer*, the *Englishman* and certain other papers which enjoy its favour. The editors of these papers live like princes at India's cost and pass their days in ease and luxury. And how can men so circumstanced be expected to know the real cause of the miseries of the people or to form a proper judgment in connection with it?

SULABH DAINIK,
Oct. 28th, 1893.

12. The *Sulabh Dainik* of the 30th October has the following in the course of an article headed "India's fear:"—

"India's fear."

After the discovery of America by Columbus 400 years ago, the European races began to conquer and colonize that continent. But their conquest and colonization proved disastrous to the aboriginal population, who, oppressed by these European settlers, began to deteriorate and die out. And they are now very nearly extinct. India is now under English rule, and within the 150 years of that rule that have passed away her people have gone on deteriorating morally, intellectually and physically. And they now fear lest, like the aborigines of America, they should become extinct as a people. This fear of theirs is not without foundation. The English occupation of the country has largely increased the price of food-grains and made famine frequent. When the English first conquered the country rice used to sell at 8 annas a maund, but now, after the English occupation of the country for 150 years, it is selling at Rs. 5 a maund, and if English rule in India lasts 250 years more, it will probably sell at Rs. 12 a maund! There has been famine after famine in the country during the last few years, and innumerable people have fallen victims to the visitations. It has now become the besetting fault of Government that, instead of taking steps to put down famine, it always tries to hide its existence in empty sounding words. The people of India have now to share their food with many foreigners, and what with this and what with the exportation of food-grains abroad, the majority of them cannot procure even half a meal a day, and many have to go without any meal whatever. A good many people are dying of starvation and, considering that Government is never very willing to admit the fact, it is very nearly certain that it will refuse to take notice of the large number of deaths that are owing to diseases brought on by insufficient nutrition. Alien in race and religion, the Government has no sympathy with its Indian subjects. Moreover, as it is essentially mercantile in its instincts and as it rules the country in a mercantile spirit, it looks solely to its

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Oct. 30th, 1893.

own interests, and does not in the least care for the happiness, comfort, and even the lives of its subjects. Government, which is powerful like the lion, looks down upon its Indian subjects as so many goats, sheep and cattle, and does not feel the slightest hesitation in casting those beasts into the jaws of the lion-like Englishmen, no matter whether such sacrifice of their lives is necessary or not. Their Indian subjects are like toys in the hands of Englishmen. Why else should they use them just as they like? An Englishman wilfully shoots down a native like a wild beast, and then takes the plea that he mistook the man for a jackal. And as the life of a native is no better than that of a beast, the plea is admitted in the British Courts, and the murderer is honourably acquitted. Thus, not to speak of Englishmen who kill natives without intending to do so, a good many of those who do kill natives intentionally escape punishment in this way. A large number of Indians yearly lose their lives at the hands of Englishmen in this way. It is owing to defects in the English administration that many tradesmen now adulterate food-articles with impure and noxious things, and the health of the people consequently suffers. The large number of deaths from cholera and malaria which take place in the country year after year is to be traced to this cause. Before Englishmen came out to this country, the people never suffered from so much sickness or died in such large numbers as they do now. The question of disease and mortality among the people is occasionally discussed in Government reports, but no steps are taken to put them down. As money is wanted for remedial measures, and as Government is in perpetual want of money, remedial measures are never undertaken. But Government nevertheless spends large sums in appointing Commissions to discuss such measures, though it takes no action on the recommendations of those Commissions. It wastes public money in this way in innumerable ways. Indulgence in strong drink is impoverishing the people and causing a large number of deaths among them; but as Government is in need of money, it cannot abolish the liquor traffic and thereby lose an important source of revenue. It can, indeed, cut down much useless expenditure and then abolish the obnoxious traffic; but, as it has no mind to do so, it cannot be said that it feels itself concerned about the well-being of its subjects. It wants money, and it does not care whether its subjects lose their money and lives. The Government of India was formerly generously disposed towards the people, but for the last few years its attitude towards its subjects has become distinctly unfavourable. It thinks as if itself and the people are two parties hostile to each other. If the people ask Government to do one thing, Government is sure to do the very opposite thing. There are no people in the world who are more religious or more loyally disposed towards their Government than the Hindus. To this day they respect the British Government as a god, and do their best to fulfil its commands. Government should not therefore cherish a spirit of *dalādali* against them. Some say that since the inauguration of the Congress movement the Hindus have incurred the displeasure of Government, and as very few Musalmans have joined that movement, that people have come to be liked by it. And the Governments of Sir Charles Elliott and Sir Charles Crosthwaite prove this incontestably. Now, in the first place, the Congress is not, as some people say, hostile to Government. Its object is to do good both to the rulers and to the ruled. And the writer has not the least doubt that they are not well-wishers of the State who would make it out that the Congressists are opposed to Government. In the second place, it is only a handful of Hindus who have joined the Congress, and so Government's anger against the Hindus as a people is certainly not justified by facts. As things now stand, the Indians have very great reason to entertain fears regarding their future.

DAINIK-O-SAMACHAR
CHANDRIKA,
Oct. 31st, 1893.

13. The *Dainik-o-Samachar Chandrika* of the 31st October in noticing the late Maharaja Dhuleep Singh, makes the following observations:—

Maharaja Dhuleep Singh, son of Ranjit Singh, the Lion of the Punjab, has closed his career unattended by anybody and like one forlorn—not in India—not in England—but in a hotel in Paris.

The dethroned and therefore more-dead-than-alive ruler of the Punjab has been suddenly launched into eternity from this sinful world by a nervous malady, the symptoms of which first manifested themselves two years ago. The writer is not sorry to learn the news of the Maharaja's death. There would have been

cause for regret if the son of Ranjit had died wearing his crown on his head. But Dhuleep was dead even before he died, and why should the writer be sorry for the death of such a man? Death has put an end to all his earthly sorrows, and the writer is only sorry that the Maharaja has died like one friendless and forlorn. Reference is then made to his early life, sojourn in England, and conversion to Christianity, and the following remarks are made:—How could the ruler of the Punjab remain satisfied for life with an annual allowance of two to three lakhs of rupees? As Dhuleep grew in years, old recollections began to crowd in his memory, and he thought every now and then of his father, of the Punjab, and of the Sikh religion. Shortly after his wife's death he became disgusted with Christianity, performed a *prayaschitta* (expiatory ceremony) after the Sikh style, and again embraced the Sikh religion. After that he became anxious to visit India to see his native land, and started for the purpose. The English became suspicious, the writer cannot say, why. It was certain that even if Dhuleep had succeeded in coming to India he could never have become ruler of the Punjab. The English knew this, and yet they became suspicious of his movement, and he was taken back to England as a prisoner. Dhuleep's mother was dead, and the hope of visiting his native land and passing the remaining years of his life in the practice of his own religion was now gone. This disappointment made him mad, and he issued a mad proclamation. The Punjab remained unmoved by it, and all India was sorry for the mental aberration which it disclosed. He took another wife in 1889, but could not enjoy mental peace. His heart was broken, his health was shattered, and his brain was weakened, and so it may be said that death has given him a new life. With his death ends the line of Ranjit, and the British Raj is freed from all anxiety. Ranjit's beloved son and his beloved jewel, the Kohinoor, passed into the hands of the British Raj at one and the same time. The son is now gone, but the jewel will remain for ever in the royal family of England. Dhuleep found no peace and happiness in this world. Though born a prince he could not enjoy sovereignty, and he had to forego his liberty, his religion and his country for no fault of his. May God bless him in the next world! The writer is glad that Dhuleep has died.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 4th November 1893.

